

THE
E R R O R S
OF THE

Common Catechisme,

Especiallly, such as do open a gap to
all Prophanenesse and ungodlinesse.

Plainly laid open by way of a Dialogue
between a Minister of Gods Word and
a Countrey Gentleman.

Whereunto are added certain remarkable Judge-
ments from God upon superstitious worshippers.

By LEWES HUGHES, Rector of
Westbourne in Suffex.

Published according to Order.



L O N D O N,

Printed by *Matthew Simmons*, 1645.

THE ERRORS

OF THE

Common Catechism

The first, which is to open a gap to

the second, and which is to

show the way of the Lord

and the way of the Lord

and the way of the Lord

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By James H. Jones, D.D.

Author of "The Way of the Lord"

Published according to Order.



LONDON:

Printed by Wm. & A. G. Smith, 1844.

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The Errors of the Common CATECHISME;

Especially such as open a gap to all prophane-
nesse and ungodlinesse.

Gentleman.



*I R, I pray you tell me plainly, what you think of the Com-
mon Catechisme?*

Minister. I think, and am sure, it teacheth children
to believe untruths; and that many of the untruths
do open a gap to all prophane-nesse and ungodlinesse.

Gent. What untruths?

Minist. That their Godfathers and Godmothers did promise and
vow three things for them:

*First, That they shall forsake the Devill, and all his works, the vain pomp
and glory of the world, and all the sinfull lusts of the flesh.*

Secondly, That they shall believe all the articles of the Christian faith.

*Thirdly, That they shall keep Gods holy Will and Commandments, and
walk in the same all the dayes of their life.*

The truth is, that their Godfathers and Godmothers did nei-
ther promise nor vow any thing; all that they did, was, when they
brought an Infant to be baptized, the Minister did tell them, that the
Infant must promise by them, that *he will forsake the Devill and all his
works, the vain pomp and glory of the world, with all the covetous desires of
the same, and all the carnall desires of the flesh,* and doth examine the In-
fant, whether he doth forsake the Devill and all his works, whereunto the
Godfathers and Godmothers do answer, by counterfeiting the In-
fants voyce; as though he were a conjured Ghost speaking within
them, saying, *I forsake them all, &c.*

Gent. Were there any such Interrogatories ministred to Infants in the
Primitive Church?

Minist. No verily, that came not in till the Pope took upon him to chop

chop and change, and to put in, and put out what pleased him; then hee changed the names of them that were Ministers of the Gospel, and commanded that they should be called Priests, and that in stead of preaching, they should say Masse, and make a crosse in Baptisme, upon the forehead of every Infant; and that the Interrogatories ministred to men of understanding, when they were converted, and came and offered themselves to be baptized, should be ministred unto Infants that have no understanding, and that the Godfathers and Godmothers should answer for the Infant.

Gent. Were there Godfathers and Godmothers in the Apostles time?

Minist. No verily; The Church, (in regard the Gentiles, to whom the Apostles did preach, were Idolaters) did ordain, that when a man was converted, and brought his child to be baptized, that some Christian friends should give their word (in case the father should die) that the Infant should be brought up in the Christian Religion.

Gent. Is it lawfull to call any man Godfather?

Minist. No verily, it is too honourable and divine a title for any man; God only is our Godfather, because he only is our God, and our Father, who hath begotten us with his Word of truth, unto a lively hope of eternall life, 1 Pet. 1. 3.

Gent. What other untruth doth the Catechisme teach children to believe?

Minist. It teacheth them to believe, that they are made the children of God in Baptisme.

The truth is, that whosoever is not a childe of God before he be baptized, shall never be, because all that are the children of God, were made his children before the world was, by vertue of Gods eternall decree of Election, *Ephes. 1. 4.* and shall remain the children of God for ever, by vertue of Gods everlasting Covenant of God.

Gent. What other untruth doth it teach children to believe?

Minist. It teacheth them to believe, that Christ hath redeemed all mankind; The truth is, that Christ hath redeemed none but those whom God hath elected and ordained to eternall life, as wee may gather out of the words of our Saviour Christ, where he saith, that he gave his life for a ransom for many, *Mat. 20. 28.* and that his blood was shed for many, *Mat. 26. 28.* he doth not say, that he gave his life a ransom for all mankind, but for many, meaning, those whom God hath elected and ordained to eternall life, 1 *Thef. 5. 8, 9, 10.*

Gent. Against these words of our Saviour Christ, the Arminians do object

object the words of the Apostle Paul, where he saith, that God will have all men to be saved, 1 Tim. 2. 4.

Minist. The meaning of the *Apostle* in that place, from the first verse to the fourth, is to shew, that God hath elected some of every degree, and that *Christians* ought to pray for all the elect, of what degree so ever they be, especially for *Kings* and *Magistrates*, that they may come to the knowledge of the truth.

Gent. They do also object the words of the *Apostle John*, where he saith that *Christ* is the propitiation for the sinnes of the whole world, 1 *John* 2. 2.

The meaning of the *Apostle* in that place, is to comfort weak *Christians*, by putting them in minde, when through infirmity they have fallen into any sin, that they ought not then to despair, but comfort themselves with this, that they have an *Advocate* with the Father, *Jesus Christ the righteous*, who is the propitiation for the sins of the whole world, meaning, by the whole world, not all mankind, but all the Elect people of God, whether they be *Jewes* or *Gentiles*, dispersed over all the world.

Gent. They object also, *Heb. 2. 9.* where it is written, that *Christ* tasted of death for all men.

Minist. The meaning of the *Apostle* in that place is to exhort all true believers, not to be offended at the infirmities and low degrees of *Christ*, because it was necessary, that he should taste of death, and humble himself for their sakes, to bring them to everlasting life.

Others, in favour of the *Catechisme* do say, that the meaning of the *Catechisme* is, that *Christ* hath redeemed none but the elect people of God.

To them I answer, that to teach children to say, that *Christ* hath redeemed all mankind; and to mean that *Christ* hath redeemed none but the elect people of God, is to teach them to equivocate, and to play Jack on both sides, and with the *Arminians*, to be an *Arminian*; and with the *Protestants* to be a *Protestant*.

Gent. What other untruths doth it teach children to believe?

Minist. It teacheth them to believe, that the Sacraments are necessary to salvation, which if it be true, it is true also, that all Infants that did not live till the eighth day, wherein they were to receive the Sacrament of circumcision, and all Infants, since the coming of *Christ* that died before they were baptized, are all damned.

Gent. It is written in the Rubrick, before the *Catechisme*, that it is certain

certain by Gods Word, that children baptized have all things necessary to salvation?

Minist. The truth is, that they have neither knowledge of God, nor of Jesus Christ, nor of sin, nor of the wroth and curse of God due to sin; and therefore have neither faith nor repentance, without which none can be saved.

Gent. It is also written in the same Rubrick, that children baptized are undoubtedly saved.

Minist. It is true that the children of believing parents, are undoubtedly saved by vertue of Gods everlasting Covenant of Grace, if they be of the number of those whom God hath elected and ordained to eternall life; I say, if they be of the number that God hath elected and ordained to eternall life, because many of the elect that are Saints triumphant in heaven, have brought forth children that are damned soules in hell; as *Adam* had *Cain* as well as *Abel*: and *Abraham*, the father of the faithfull, had *Ishmael* as well as *Isaac*; and *Isaac* that holy Patriark, had *Esau*, whom God hated, as well as *Jacob*, whom God loved.

To say that it is certain by the Word of God, that children baptized have all things necessary to salvation, and are undoubtedly saved, is to father an untruth upon God, and upon his holy Word.

Gent. The like untruth is fathered upon God, by the Service book in the entrance into the Morning Prayer, in these words, At what time soever a sinner doth repent him of his sins from the bottome of his heart, I will put all his wickednesse out of my remembrance, saith the Lord, and doth quote Ezek. 18. 21.

Minist. The words of God written by the Prophet in that place are these: If the wicked turn from all his sins that he hath committed, and keep the statutes of the Lord, and do that which is lawfull & right, he shall surely live; all which words the Service-book doth leave quite out, as the Devill, when he tempted our Saviour Christ to cast himself down from the pinnacle of the Temple, did alledge *Psalm* 91. 11. and did leave out these words, he shall keep thee in all thy wayes, lest they should put Christ in minde of the staires, which was the way to go up and down by; even so the Service-book doth leave out, and doth make no mention of turning from sin, nor of keeping the statutes of the Lord, nor of doing that which is lawfull and right, lest they should put the wicked in mind of turning from his sins, to keep the Statutes of the Lord, and do that which is lawfull and right.

Gent.

Gent. Though the words of the Service-book be not the Words of God, yet they are equivalent with the Word of God.

Minist. O take heed what you say, it is an horrible blasphemy against God and his holy Word, to say that the words of a sinfull man are equivalent, that is, of as much vertue and power to convert soules, as the Word of God.

Gent. Though they be not equivalent, yet they are according to the Word of God, are they not?

Minist. No verily: For, they do give liberty to the wicked to repent at leisure, when they will, contrary to the Word of God, which requireth speedy repentance:

Turn you now every man from his evill wayes, Jer. 25. 5.

Seek the Lord while he may be found: call upon him while he is near, Isai. 55. 6.

Gather your selves together, before the decree come forth, and before the fierce wrath of the Lord come upon you, Zeph. 1. 2.

Read over the whole Bible, you shall not finde, that God hath said, that at what time soever a sinner doth repent, that he will put all his wickednesse out of his remembrance. Neither can you finde, that God doth tie forgiveness of sin to repentance without faith. It is true, that God doth sometimes deferre temporall judgements upon hearty repentance, 1 King. 21. 27, 28, 29: *Jonah* 2. 10:

Though upon hearty repentance, and turning from evill wayes, as the *Ninivites* did, *Jon.* 3. 10. the temporall wrath of God may be pacified: yet the eternall wrath of God cannot be pacified without true faith in Christ, whercof the Service-book makes no mention. Upon this untruth that the Service-book doth father upon God, all evill livers do build their faith, and do assure themselves, that they shall be saved as well as the best, if they have but half an hour to repent and cry God mercy before they die.

Gent. Did you ever know any that did deferre repentance, because it was written in the Service-book, that at what time soever a sinner doth repent him of his sins, that God will put all his wickednesse out of his remembrance?

Minist. Yes, I knew one *Sarah Lambert*, prisoner in the *White-Lion* prison in *Southwark*, a common whore, and a notorious robber of houses, that had been condemned and reprieved five times, and was perswaded that she should be hanged, at one time or other, because she had no minde to give over stealing; having used it so long,
and

and did often brag in my hearing, that when she was upon the Gallows she would repent, and make such a speech unto the people, as should be as good as a Sermon.

Gent. Did she so?

Minist. No, when she was at *Tiburn* upon the Gallows, she died swearing and scolding with the Hangman, because he would not let her give away her wastecoat.

Gent. Can you shew any other place w^herein the Service-book doth imbolden evill liver to go on in sin, without repentance?

Minist. Yes, in the buriall of the dead, when an evill liver is to be buried, though he be a thief, a common swearer, or a notorious whoremonger, the Minister must call him *Our deare brother*, and commit his body to the earth, *in sure and certain hope of resurrection to eternall life*: Also, when a notorious filthy whore is to be buried, the Minister must call her, *our deare sister*, and commit her body to the earth, *in sure and certain hope of resurrection to eternall life*: Also when a whorish woman cometh to be churcht, the Minister must reade unto her, *that God is her helper, and her defence, and will preserve her from all evill, and will preserve her going out and coming in, for ever*. Also it doth confirm the *Papists* in their Religion, in that it appointeth the 12th of *Toby* to be read on the 4th of *October*, where it is written, *vers. 15.* that there are seven *Angels* that do present our prayers, which is a main ground of *Papery*, and an horrible blasphemy against Christ, who onely doth present our prayer, *Rev. 8. 3.* Also in the 9th verse of that Chapter, it is written, that *almes do purge away all sin*, which is another main ground of *Papery*, and an horrible blasphemy against Christ and his precious blood, *that cleanseth us from all sin*, 1 Joh. 1. 7. Also it doth in disgracefull manner turn Gods holy Word out of doors, to give way to ridiculous lying fables, to be read unto the people in stead of Gods holy Word: Also it doth horribly slander and blaspheme the holy Word of God: In the *Rubrick* before the Declaration, when every Term beginneth, where it affirmeth, that the Chapters and Books of holy Scriptures that are not to be read, are least edifying, and may best be spared.

The ridiculous and lying fables that it appointeth to be read in stead of Gods holy Word, are:

On the first of *October*, it appointeth the 5th of *Toby* to be read, where it is written, that *Toby* being about to send his son to *Rages* in *Media*, for a wife, did bid him go and look for a man to go with him, and

and that he went and found an Angel, and brought him to his father, who promised to give him wages, and agreed with him what he should have by the day, and sent him with his son, and his Dog.

On the third of *October*, it appointeth another lying fable to be read, how *Tobias* being come from *Rages*, did call the Angel unto him, and bade him take a servant, and two Cammels, and go to *Rages* for money; and that the Angel went, and carryed writings, which he delivered to *Raguel*, who brought the money sealed in a bag, and delivered it to the Angel.

On the 13th of *September*, another lying fable is appointed to be read, how an Angel was sent to scale the whitenesse from *Tobias* eyes, and to give *Sarah* the daughter of *Raguel* in marriage to his son, and to bind *Asmodeus* the evill spirit, that was in love with her, and had killed seven men that had been married unto her.

In the yeer of our Lord, 1637. when the Prelates were in their hottest pursuit, in urging the Ceremonies, and the Book of *Common-prayer* in *Scotland*, as well as in *England*, God did then shew many strange and fearfull judgements upon Churches in divers places of this Land, as appeareth by the sundry collections that have been made in Churches, for the repairing of Churches burnt, torn and spoiled with lightening and thunder. Of which strange and fearfull judgements, the Prelates made no reckoning, but went on eagerly with their *Canons*, to usher in *Popery*; neither did the people take them as tokens of Gods wrath, therefore God (to the end he might convince and make it known to all both people and Prelates, that he could no longer endure it) did shew his wrathfull displeasure upon the people, as well as upon the Churches, even then, when they were kneeling devoutly at the Altar (as the Prelates would have it called.)

It was never known, that tokens of Gods wrath came upon the people of God, from Gods immediate hand, when they were doing any acceptable service unto his holy Majesty.

We read, that when *Nadab* and *Abihu*, the sons of *Aaron*, took either of them a censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded not, therefore fire came from the Lord, and devoured them, because they took not fire from the Altar, which came down from heaven, and was preferred upon the Altar by *Aaron* and his successors.

As the wrath of God came upon *Nadab* and *Abihu*, when they were doing an acceptable service unto God, as they thought, even so the

wrath of God came upon the people, as they were doing an acceptable service unto God, (as they then thought) which gives us just occasion to consider, whether the *Papists service*, prescribed in the Book of *Common-prayer* unto God, be an acceptable service unto his holy Majesty, or rather an abomination of the *Church of Rome*, wherewith the *Prelates* had polluted the House of the Lord, as the *High Priests* among the *Jews* polluted the House of the Lord with the abominations of the *Heathen*, till the wrath of God arose against his people, and that God in wrath did send enemies upon them, 2 *Chron.* 36. 14.

The Blazing Starre in the year of our Lord, 1618. was a speciall sign that Christ (when he hath sufficiently humbled his people by the enemies) will give deliverance unto them, by rendring vengeance upon their enemies; and that he will give a free passage to the preaching of the *Gospel*, and thereby dispel the smoak of the bottomlesse pit, I mean, the Errors, Heresies, Superstitions and Idolatry, wherewith not only this Land, but all *Christendome* hath been overspread.

That it was such a speciall sign, I did gather by the difference that was between it and other *blazing starres*; others blazed downwards, it blazed upwards; others appeared in the forepart of the night, it appeared towards the morning, and did exceed all other stars in greatness and brightness, with a great stream sparkling upwards, with little sparkles like fire: As soon as I saw it, (being then in the *Summer Islands*, where we saw it plainly, because the climate there is not subject to foggie mists, nor dark clouds) the words of our Saviour came into my minde, *Rev.* 22. 16. *I am the bright morning Starre*, whereat my heart did rejoyce and delight to rise betimes every morning, that I might have my fill of looking on it.

The *Papists* are, and ever have been, the greatest enemies that the true Professors of the *Gospel* have in all the world: *Rev.* 11. 7, 8, 9, 10. therefore, as when the indignation of the Lord came upon all nations that were enemies to the *Jews*, the ancient people of God, it came heaviest upon *Edom* and *Bozra*, *Isai.* 34. 1, 2, 3, 4, 5, 6, 7, 8. *Edom* was the name of the countrey that God gave to the posterity of *Esau*, to inhabite, whereof they were called *Edomites*. *Bozra* was the chief city of the *Edomites*, as *Rome* is the chief city of the *Papists*, of whom the *Edomites* were a type, in that they professing themselves to be the people of God, and of kin to the *Jews*, in that they came of *Esau*, who was *Abrahams* grandchilde, and were of the same Religion, did (notwithstanding) hate the *Jews* with deadly hatred, and when the

Babylonians

Babylonians laid siege to *Jerusalem* did cry, *Down with it, down with it, even to the ground*, *Pfal.* 137. Even so the *Papists* professing themselves to be the people and worshippers of God, do hate and persecute the *Protestants*, who only are the people and true worshippers of God; therefore, as when the indignation of the Lord came upon all nations that were enemies unto the *Jews*, it came heaviest upon *Edom* and *Bozra*, so shall it come upon the *Papists*, and upon *Rome*, whereof *Bozra* was a type, *Rev.* 18. 6, 7, 8, 9, 10. & 19. 17, 18.

The time that God hath appointed for the utter ruine and destruction of the enemies of his people, is called, *The day of the Lords vengeance*, and *the year of recompence for the judgement of Sion*, *Isai.* 34. 8. By *Sion* is meant, the true worshippers of God; by the *judgement of Sion*, is meant, persecutions, and the vengeance of God upon the persecutors of his true worshippers.

There is great hope, that this year will be a year of recompence for the judgement of Gods *Sion* in this Land, according to that which is written, *Rev.* 16. 13. where mention is made of three unclean spirits, like *Frogs* that come out of the mouth of the *Dragon*, and out of the mouth of the *Beast* and false *Prophet*, to gather the kings of the earth to the battell of the great day of God Almighty, into a place, called in the *Hebrew* tongue, *Armagedon*.

There is no place in the world, that hath been, or now is, called *Armagedon*, but there shall be such a place, when the *Jews* shall hear that *Papish kings* and *Princes* have gathered their forces together against the *Gospel*, and true professors thereof, and have had a notable and an unrecoverable overthrow and downfall, then they (I mean the *Jews*) shall give the name *Armagedon* to that place.

Harmagedon may be derived of two *Hebrew* words, *Cberem*, which signifieth destruction, and *Gedudh*, which signifieth an army: other some do derive it of *Har*, which signifieth a mountain, and of *Megiddo*, which signifieth an apple, or chosen fruit: Others derive it of *Arma*, which signifieth subtilty, and *Gada*, which signifieth a cutting down, because the croaking *Frogs* that come out of the mouth of the *Dragon*, and of the *Beast* and false *Prophet* shall subtilly draw the *Papish kings* and *Princes*, together their forces against the *Gospel* and true professors thereof, to their utter ruine and downfall: Also it may be derived of *Har*, which signifieth a mountain, and *Megiddin*, which signifieth delight.

The Countrey or Nation where God is truly worshipped, and the

Gospel sincerely preached, may well be called the *Mountain of delight*, because there are many things that God and his true worshippers do delight in, as the holy exercises of *Religion*, the manifold graces of Gods holy *Spirit*, in his true worshippers, and the good fruit of holinesse and righteousness of conversation, that the preaching of the *Gospel* bringeth forth in the true professors thereof; and because it is as hard a matter to root them and the *Gospel* out of that place, as it is to remove a mountain.

It is not generally materiall to dispute, whether the word *Armagedon* may be derived of *Mar* and *Megiddo*, or of *Arma* and *Gada*, or of *Har* and *Megiddin*, or of *Cherem* and *Gedndb*, seeing that all come to one effect, viz. that the great armies that gather themselves together against the *Gospel* and true professors thereof, shall (in Gods good time) be destroyed.

From the severall significations of the word *Armagedon*, the true professors of the *Gospel* in this Land, may gather for their comfort, that God hath made this Land an *Armagedon*.

First, in that it hath pleased his holy Majesty, to plant the *Gospel* and true professors thereof in this Land, and so hath made it, his *mountain of delight*; and therefore it is as hard a matter to root the *Gospel* and them out of this Land, as it is to remove a mountain.

Secondly, in that it hath been a place of destruction to all that have gone about to remove the delight of the *Gospel* out of it, and destroy the true professors and maintainers thereof, witnesse *Anno 38.* when the King of *Spain* sent his invincible navie of 160. great ships of war, with whom our navie, consisting but of 50. ships, and 30. *Flemish* met upon the coast of *Plimouth*, and fought with them the space of two dayes, and drove them till they came over against *Calice*, where they did expect another fleet from the Duke of *Parma* with 30000. old land-soulders, but, before the fleet came, it pleased God to put into the heart of Sir *Francis Drake* to set three old ships on fire, which with the wind and tide did drive upon the *Spanish* fleet, and forced them to cut their cables, and to hoist up sails northward, where they perished in a storm, so as not above twenty returned home: Witnesse also *Anno 1639.* when our dread sovereign King *Charles* was in the North with his Army against the *Scotts*, the King of *Spain* did send another great navie, in hope that the *Papists* would joyn with them, as soon as they were landed; then also it pleased Almighty God, to give deliverance by stirring up the *Hollanders* to fight with them, and to burn, sink, and take

take divers of their ships: Witnesse also the Gunpowder-plot in King *James* his time, witnesse also the *Popish* Traytors that were hanged, drawn and quartered in *Q. Elizabeths* time: Witnesse also, them that of late were hanged, drawn and quartered at *Tiburn*, and beheaded on *Tower-hill*; therefore the *Papists*, and all that do joyn with them against the *Parliament*, have great cause to feare, that the bloody insurrection and commotion that they have made, will be to them an *Armagedon*, and an utter rooting out of *Poperie* and *Papists* out of this Land for ever; As we may gather out of *Rev. 11. 13.* where mention is made of a great earthquake, wherein the tenth part of the City shall fall, seven thousand shall be slain, and the remnant shall feare, and give glory to the God of heaven. By the *earthquake* is meant insurrections and commotions about Religion, how to maintain *Poperie*, and to suppress *Christianity*: By the *City* is meant *Rome*, and not only *Rome*, but also the dominion that the *Pope* had over all nations in *Christendome*: By the fall of the tenth part of the city, is meant, that a great part of the *Popes* dominion shall fall from him and his Religion: By the slaughter of seven thousand, is meant, that many thousands shall be slain on both sides, but most on the *Papists* side: By the remnant that shall feare and give glory to the God of heaven, is meant, that so many of the *Papists* as do belong to God, when they shall see the hand of God upon them, shall be afraid, and give glory to the God of heaven, by renouncing the *Pope* and his Religion, and in stead thereof imbrace the *Christian* Religion, which doth teach men to give glory to the God of heaven, and not to *Angels* and *Saints*, by making prayers unto them, as the *Papists* do.

This earthquake began about the year 1560. when it pleased God to send forth other faithfull Preachers of the *Gospel*, in stead of them that were slain, *Chapt. 11. 7.* whereupon many did renounce the *Pope* and his Religion, which did put great feare into the *Pope* that his kingdome must come down: Then began this great and fearfull earthquake of insurrections and commotions, and that hath been in many nations, and is now in this Land, and in *Ireland*, because the *Pope* doth see that (by means of the blessing of God upon this *Parliament*) his kingdome is like to go down, and that the Kingdome of *Christ* shall be established, and therefore hath sent his croaking *Frogs*, his *Priests* and *Jesuits* to stir up as many as they can, to take up arms against the *Parliament*. To them, I say, as *Gamsaliel* said to the *Israelites*, *The men of Israel, take heed to your selves what ye intend to do, touching these men:*

For,

For, before this time rose up *Theudas*, to whom resorted 400. who were all slain and scattered, and were brought to nought; after this man, rose up *Judas of Galilee*, who drew much people after him, he also perished, and all that obeyed him were scattered abroad; and now I say unto you, Refrain your selves from these men, and let them alone; for, if this counsel be of men, it will come to nought, but, if of God, you cannot destroy it: So now we may say to the *Papists*, and to all that do joyn with them against the *Parliament*, take heed to your selves what you intend to do, or speak against the *Parliament*, refrain your selves, and let it alone; for, if it be of men, it will come to nought, but, if it be of God, (as certain it is) you cannot destroy it, lest you be found fighters against God, and so come to *Armagedon*.

Gent. *The Service-book doth appoint, that the Service shall begin with a confession of sins, which we think is a very good confession, is it not?*

Minist. No: because it hath a manifest untruth in it, in these words, *There is no health in us*; as though the *Church* were an *Hospital*, where all are diseased persons.

Gent. *It is not meant bodily health, but spirituall soules health.*

Minist. What? Say you so? Is it possible, that a *Christian Congregation* should have no knowledge of God, nor of Christ, nor any true faith, nor hope of eternall life, nor any spark of the graces of Gods holy Spirit, wherein the soules health consisteth? God forbid.

Gent. *The meaning is, that we have no health in us, of our selves, neither for our bodies, nor for our souls.*

Minist. Shall we therefore be so unthankfull and shamelesse, as when God of his free love and mercy, doth give us health, shall we then, I say, be so unthankfull and shamelesse as to deny it, and outface God, and tell him to his face, that we have no health, and so begin the worship and service of God with a lie?

Gent. *After the Confession, followeth the Lords Prayer, which is repeated eleven times, in the Morning and Evening Prayer, in the administration of Baptisme, and in the Solemnization of Marriage, and in Burials, in the Visitation of the Sick, and in the Communion, and the Conclusion, For thine is the kingdome, the power and the glory forever, is left out every time, ought it to be left out?*

Minist. No verily, the leaving of it out as superfluous, is a controuling of our Saviour Christ, who in his wisdom, thought fit to put it in. It is also a great offence to Almighty God, and a provoking of his holy Majesty unto wrath against the *Church of England*, to have the

the mention of his everlasting kingdom, power and glory, to be put out of his publique Worship and Service.

Gent. *Saint Luke doth leave it out, Chapt. 11. 4. therefore the Service-book may leave it out.*

Minist. Not so: For St. Luke was but the pen-man to write what Christ commanded; therefore not St. Luke, but Christ did leave it out.

Gent. *Why did Christ leave it out?*

Minist. Because it was sufficient, that he had caused St. Matthew to put it in, *Matth. 6. 13.*

Gent. *Why doth the Service-book leave it out?*

Minist. Because the Masse-book doth leave it out.

Gent. *Why doth the Masse-book leave it out?*

Minist. Because Antichrist the Pope will have none of his Church (neither Priest nor people) to give so much honour and glory to God.

Gent. *Why is the Pope unwilling to give unto God the honour and glory that is due unto his holy Majesty?*

Minist. Because Satan hath put into his heart to oppose and exalt himself above all, that are called Gods, that he may sit as God in the Temple of God, *2 Thel. 2. 4.*

Gent. *The putting out of the Conclusion as superfluous; being a great disgrace unto, and a controuling of our Saviour Christ; why did our Bishops suffer so great a disgrace to be offered unto Christ?*

Minist. Because they were the limbs of Antichrist.

Gent. *How do you like the breaks and responds that are read after the Lords Prayer, viz.*

Minister.

O Lord open thou our lips.

Answer.

And our mouths shall set forth thy praise.

Minister.

O God make speed to save us.

Answer.

O Lord make haste to help us.

Minister.

Glory be to the Father, to the Son, and to the holy Ghost.

Answer.

As it was in the beginning, is now, and ever shall be. Me thinks they are very good, What thinke you?

Minist.

Minist. They are all taken out of the *Masse-book*, and therefore do no way please God, who doth abhor, that the greatest enemy, that he hath in all the world, should prescribe a publike worship and service unto his holy Majesty.

Gent. The like breaks and responds are appointed to be read after the Creed, what think you of them?

Minist. I think they are very ridiculous : For, the *Minister* (as though he must be gone) is appointed to take his leave, and bid the people farewell, saying, *The Lord be with you* : and the *Clerk* and *People* are appointed to bid him farewell, saying, *And with thy spirit* : And before they part, the *Minister* must call upon the *Clerk* and *People* to pray with him; and in stead of praying, the *Minister*, *Clerk*, and *People*, are appointed to reade the *Kyrielison*, and *Christielifon*, three times by course in *English*, in imitation of the *Masse-priest* and *Quiristers*, who are appointed to sing it by course three times.

Gent. What do you mean by *Kyrielison* and *Christielifon* ? and first tell me what manner of publike worship and service was prescribed unto God in the Primitive Church, Was there any such service then ?

Minist. *Kyrielison* is in *English*, Lord have mercy upon us. The *Christielifon* signifieth in *English*, Christ have mercy upon us.

The *Kyrielison* was devised by Pope Gregory the first, and appointed to be sung three times by the *Masse-priests* and *Quiristers* by course : In like manner (in imitation of the *Masse-priests* and *Quiristers*), the *Service-book* appointeth the *Minister*, *Clerk* and *people*, in stead of singing, to reade the *Kyrie* and *Christielifon* in *English* three times by course. The *Minister* must begin with, *Lord have mercy upon us* ; after him the *Clerk* and *People* must follow with, *Christ have mercy upon us* ; and after them, the *Minister* must pin the basket, with *Lord have mercy upon us*.

Thus (in imitation of the *Masse-book*) the *Minister*, *Clerk*, and *People* are enjoined by the *Service-book*, to read the *Kyrie* and *Christielifon* by course, thrice in the *Morning-prayer*, thrice in the *Evening-prayer*, thrice in the *Letany*, thrice in the solemnizing of *Matrimony*, thrice in the *Visitation* of the sick; thrice in the *Churcheing* of women, thrice in the *Buriall* of the dead, and thrice in the *Communion*, contrary to the Commandment of our Christ, where he bids us use no vain repetitions, as the *Heathen* do, who think to be heard for their much babbling sake : Also, as the *Masse-priests* and *Quiristers*, after they have sung the Creed, and the *Kyrie* and *Christielifon*,

son, they must sing by course certain *Versicles* in *Latine*, the same doth the *Service-book* enjoin the *Minister*, *Clerk*, and *People*, to read in *English*, which are nothing else but pieces and patches devised by *Antichrist* the *Pope*, to provoke Almighty God to wrath, who doth abhor that the *Pope*, who is his greatest enemy, should prescribe such pieces and patches to be used in his publike worship and service.

Gent. *What think you of the Creed, which me thinks is a good Creed, is it not?*

Minist. Yes, it were, but that it hath one untruth in it, in these words, *Descended into hell*.

Gent. *It was prophesied by the Prophet David, that God would not leave the soul of Christ in hell; therefore his soul was in hell, Psal. 16. 10.*

Minist. You do mistake that prophesie; the meaning of the Holy Ghost in that place, is to shew that the body of Christ should rise out of the grave, before it was any whit putrified or corruptsd; therefore the *Apostle* doth alledge that prophesie, to prove the resurrection of Christ, *Act. 13. 35.*

For your better understanding of that prophesie, you must consider, that by *Soul* is meant sometimess, the body or person of a man, as *Gen. 46. 26. Exod. 1. 5. 1 Pet. 3. 18.* and in divers other places. You must consider also, that the Hebrew word *Sheol*, which doth signifie hell, is sometimes taken for the grave, as *Gen. 37. 35. 42. 38.* So in that prophesie, by *Soul* is meant the body of Christ; and by *Sheol* is meant the grave; therefore in the *Geneva Bibles* it is translated, *Thou wilt not leave my soul in the grave.*

Gent. *It is written, 1 Pet. 3. 19. that Chrest was put to death concerning the flesh, but was quickened in the Spirit, by the which he also went and preached unto the spirits that are in prison; these words, me thinks, do shew plainly, that Christ went in his Spirit, that is, in his Soul, into hell, to preach unto the Devils, and damned souls in hell?*

Minist. You do mistake them: By the putting of Christ to death, concerning the flesh, we are to understand, that the body of Christ was crucified, dead, and buried: by the *Spirit* in which he was quickened, that is, restored to life, we are to understand, not the soul of Christ, but the Holy Ghost, which is called the *Spirit* of Christ, *Rom. 8. 9.* by his going in his Spirit to preach unto them that are in prison, we are to understand, that Christ by his holy Spirit, did stir up Noah to preach unto the old world; who is therefore called a *Preacher of righteousness*, *2 Pet. 2. 5.*

Gent. How long did Noah preach to the old world ?

Minist. One hundred and twenty yeers, *Gen.* 6. 3.

Gent. Are they all in hell that Noah did preach unto ?

Minist. No : none are in hell but the reprobates; that would not repent and believe the Gospel that Noah preached unto them, *1 Pet.* 4. 6.

Gent. What ? was the Gospel preached by Noah ?

Minist. Yes, Christ by his holy Spirit (to comfort the elect) did put into the heart of Noah, to preach salvation to them that did repent and believe in the promised seed of the woman, notwithstanding that their bodies were drowned.

Gent. Why did the Bishops make an Idol of the name Jesus, by causing men to bow their bodies, and to put off their hats when it is read ?

Minist. Because they did mistake the Word of God, where it is written, that at the name of Jesus, every knee shall bow, both of things in heaven, of things on earth, and of things under the earth, *Phil.* 2. 10.

Gent. What is the Name of Jesus ?

Minist. As by the name of King Charles, is meant not the name Charles, but the authority and power that God hath given him over all people within his own Dominions : as when men are prest to the Kings service, they are prest in the Kings name, that is, by vertue of authority and power from the King ; even so, as by the name of King Charles is meant his authority and power, &c. So by the name of Jesus, is meant the authority and power that God hath given him over all things in heaven and in earth, and under the earth.

Gent. What is meant by things in heaven ?

Minist. By things in heaven, are meant, the holy Angels, and souls of the faithfull.

Gent. What is meant by things on earth ?

Minist. By things on earth, are meant all man-kinde, living on earth, whether they be elect or reprobate.

Gent. What is meant by things under the earth ?

Minist. By things under the earth, are meant the Devills and damned souls in hell.

Gent. What is meant by bowing of the knee ?

Minist. By bowing of the knee, is meant subjection, *Isai.* 45. 23. and not bowing of the body, when the name Jesus is read ; as Pope Anastasius did command, *Ann.* 404.

Gent. What is meant by bowing of every knee, of things in heaven, of things on earth, and of things under the earth ?

Minist. There-

Minist. Thereby is meant, that all the holy *Angels* and *Saints* in heaven, and all *mankinde* on earth, and all the *devils* and damned *souls* in hell, shall submit themselves to Christ, and acknowledge him to be Lord of all, and to have power over all, to save and condemn whom he will.

Gent. *Ministers* are called *Priests* in the *Service-book*, is that a fit name for a *Preacher* and *Minister* of the *Gospel*?

Minist. No verily: For we read in Gods Word, of no more orders of *Priests*, but of two; the order of *Aaron*, and the order of *Melchisedech*.

Of the order of *Aaron*, were the *Leviticall Priests*, whose office was to offer sacrifices, which together with the sacrifices was abolished in Christ his death.

Of the order of *Melchisedech* was Christ only, and shall remain *Priest* for ever.

A third order of *Priests* is to be found no where but in the *Mass-book* and in our *Service-book*.

The name *Priest* belongeth to every Christian man and woman, as well as to the *Minister*, according as it is written, *Rev.* 1. 6. that *Christ* hath made us *Kings* and *Priests* unto God; the meaning is, that Christ hath made all the elect (men and women) *Priests*, to offer the sacrifices of praise and of thanks unto God.

Gent. What do you think of the *Priest* and *Clerk*, when they do church a woman?

Minist. I will not tell you what I think, but I will tell you what some do say.

Gent. What do they say?

Minist. They say, that the *Priest* and *Clerk* are like to a couple of *Players*, acting their parts, because the *Priest*, when he readeth the *Lords Prayer*, doth skip over these words, *but deliver us from evill*, and doth leave them to the *Clerk* to say for his part; and as soon as the *Clerk* hath said them, the *Priest* for his part saith, *Lord save this woman thy servant*: then the *Clerk* for his part saith, *which putteth her trust in thee*; then the *Priest*, as though he would not have the woman to put her trust in him, turns her over to the *Clerk*, and bids him be unto her a *strong tower*; then the *Clerk* answereth, and sheweth, that he will be unto her a *strong tower* from the face of her enemies.

Gent. This is a very strange kinde of giving God thanks for womens safe deliverance from the pain and peril of childbirth.

Minist. It is indeed, and no small grief to honest women, not only because there is no thanks given to God for their safe deliverance from the pain and perill of child-birth, but also because thanksgiving is turned to a Jewish kinde of purification: For, they must come with a vail to cover their faces, after the *Jewish* manner, signifying thereby, that by child-bearing they were made unclean, and that they were ashamed of their uncleanness, or that they had played the Harlots, and were ashamed to shew their faces: And *Juda* thought that *Thamar* was an Harlot, because her face was covered with a vail, *Gen.* 33. vers. 14, 15.

It is a great offence, not only to honest women, but also to every true Christian man, to see his wife go to the Church like a *Jew*, or like an *Harlot*.

It is also a great emboldening of whorish women, to continue in their filthiness, because (in stead of the fearfull judgements of God) the Priest doth declare and pronounce unto them, that *the Lord is their keeper and their defence, so that the Sun shall not burn them by day, nor the moon by night: and the Lord shall preserve them from all evil; the Lord shall preserve their going out and coming in for ever.*

Gent. What do you think of the manner of administering the holy Sacrament of Baptisme?

Minist. I do think, and am sure, that it is very absurd and ridiculous.

Gent. Wherein is it absurd?

Minist. In that the Minister doth examine upon Interrogatories, Infants that have no understanding.

Gent. Upon what Interrogatories?

Minist. First, whether he doth forsake the *Devi*, and all his works, the vain pomp and glory of the *World*, and all the covetous desires of the same; so as he will not follow, nor be led by them.

Secondly, whether he doth believe all the *Articles* of the Christian faith, and whether he will be baptized in the same.

Gent. Were any such Interrogatories ministred to Infants in the Apostles time?

Minist. No verily, it came not in till the *Pope* took upon him to chop and change, and to put in, and put out what pleased him, then the Interrogatories that were ministred to men of understanding, when they were converted, and came and offered themselves to be baptized, the *Pope* commanded to be ministred to Infants that have

no understanding. Then also, when such as were converted, brought their children to be baptized, the Church did order, that every one should bring with him, some Christian friends, to give their word (in case he should die) that the Infant should be brought up in the Christian Religion.

Gent. What do you think of the Crosse, that the Minister doth make on the Infants forehead?

Minist. I do think, and am sure, that is a mark of the Beast, mentioned, Rev. 13. 16, 17. where it is written, that He (meaning the Pope) caused all, both small and great, rich and poor, free and bond, to receive a mark in the right hand, and in the forehead; and in Rev. 14. 9, 10. where it is written, that if any man worship the Beast, or receive his marke in his forehead, or in his hand, the same shall drink of the wine of the wrath of God.

Gent. Why do you take it to be the mark of the Beast?

Minist. Because there is no one thing in all Popery set on the forehead, and on the right hand, but a crosse which the Minister doth make in Baptisme on the forehead, and the Bishop on the right hand, in confirmation, saying, *Signaculum Christi, in manua dextra trado tibi.*

Gent. What do you think of the administration of the Lords Supper?

Minist. I do think that it is so Popish, as it cannot please God.

Gent. I have heard some say, that the Minister and Clerk are like to a couple of Players, acting their parts on a stage, when the holy Sacrament is administered.

Minist. They are so, in that they do imitate the masse-priest and Quiristers, and do act the very same parts, only this is the difference; the Masse-Priests and Quiristers do sing their parts in Latin, and the Minister and Clerk do say theirs in English:

Priest.

Sursum corda.

Quir.

Habemus ad Dominum.

Priest.

Gratias agamus Domino.

Quir.

Verum & justum est.

Priest.

Rectè verum & justum est, &c. It is very meet, right, and our

Minister.

Lift up your hearts.

Clerk.

We lift them up to the Lord.

Minister.

Let us give thanks to the Lord

Clerk. (our God.

It is meet and just so to do.

Minister.

Et ideo

Et ideo cum Angelis, & Archangelis, & cum omnibus celestis exercitibus, canimus, sine fine, dicentes, sanctus, sanctus, Dominus Deus Sabaoth. bounden duty, therefore with Angels, and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name.

Gent. Were any such parts acted by our Saviour Christ and his Disciples?
Minist. No verily.

Gent. Did our Saviour Christ, when he gave the bread to his Disciples, pray that his body might preserve their bodies and souls to eternall life?

Minist. No verily.

Gent. Have you ever read that the Apostles or Ministers of the Primitive Church did pray so?

Minist. No none, but Masse-Priests do pray so, to give content to the Papists, who do believe, that when they eat the bread, and drink the wine, they do eat the very flesh, and drink the very blood of Christ, and do receive the body and blood of Christ into their bodies; therefore the Pope of purpose, to confirm and keep them in their error, will have the Priest to pray, that the body of Christ which they eat, and the blood of Christ which they drink (as the Pope makes them believe,) may preserve their bodies and soules to eternall life. The truth is, that we are preserved to eternall life by the power of God, 1 Pet. 1. 5. therefore, if it were possible for the Papists (when the Priest is at Masse) to pull Christ out of heaven, and kill him, that they might have his flesh to eat, it would profit them nothing to eternall life, John 6. 63.

Gent. Some do receive the Lords Supper standing, some sitting, and some kneeling; I pray you tell me, which of these three gestures do you take to be fittest for the Lords Supper?

Minist. Before I answer you, give me leave to speak a little of the Passeeover, because the Lords Supper is to us, as the Passeeover to the Jewes.

Gent. What do you mean by the Passeeover?

Minist. By the Passeeover, I do mean a publike assembly of the Jewes, to a Supper in Jerusalem, Joh. 13. 2. on the first day of the feast of unleavened bread, Mat. 26. 17. which feast was also called the feast of the Passeeover, Joh. 13. 1, 2.

Gent. What had they to their Supper?

Minist. They had a Lamb, called the Lords Passeeover, Exod. 12. 11. which they did eat with bitter herbs and unleavened bread.

Gent. Why was the Lamb called the Lords Passeeover?

Minist. It

Minist. It was called the *Lords Passeover*, because the Lord did ordain it to be a token to put the *Israelites* in mind of the cruell bondage of their Fathers in *Egypt*, and of his mercy and goodnesse in passing over the houses of their Fathers, when (by his Angel) he slew the first born in every house of the *Egyptians*.

Gent. What was signified by the bondage of the *Israelites* in *Egypt*?

Minist. It did signifie the spirituall bondage of all the *Elect* children of God, under *Sin*, *Satan*, and *Death* eternall.

Gent. What did their deliverance out of *Egypt* signifie?

Minist. It was a type of the spirituall deliverance of all the *Elect* children of God, from their spirituall bondage under *sin*, *Satan*, and death eternall, by *Christ Jesus*, of whom the *Paschall Lamb* was a type; therefore the *Jewes* did assemble themselves in *Jerusalem* to praise God, not only for his mercy and goodnesse in delivering their Fathers out of *Egypt*, but also, and chiefly for the deliverance of themselves, and of all the *Elect* children of God, from their spirituall bondage under *sin*, *Satan*, and death eternall, by the promised *Messiah*, *Jesus Christ*.

Gent. Why was the *Lamb* eaten with unleavened bread?

Minist. It was eaten with unleavened bread, to put them in mind of the sudden departure of their Fathers out of *Egypt*, so as they had no time to leaven their dough, but were forced to carry it unleavened on their shoulders.

Gent. Was nothing else signified by the unleavened bread?

Minist. Yes, leaven doth signifie false doctrine, *Mat.* 16. 6. hypocrisie, *Luke* 12. 1. malicioufnesse and wickednesse, *1 Cor.* 5. 8. therefore they kept the feast with unleavened bread, not only in memoriall of the suddenesse of the departure of their Fathers out of *Egypt*, but also, and chiefly, to put them in mind, to hate and take heed of false doctrine, hypocrisie, malicioufnesse, and wickednesse.

Gent. Why was the *Lamb* eaten with bitter herbs?

Minist. It was eaten with bitter herbs, in memoriall of the bitter afflictions of their Fathers in *Egypt*, and to put them in minde of the afflictions, persecutions, and sorrowes that the faithfull *Christians* are subject unto in this life.

Gent. Why is our Saviour *Christ* called our *Passeover*? *1 Cor.* 5. 7.

Minist. *Christ* is called our *Passeover*, because of the type that was of him in the *Paschall Lamb*.

Gent. Wherein was the *Lamb* a type of *Christ*?

Minist. In

Minist. It was a type of Christ in many things: as,
First, The Lamb was a Male without blemish, so was Christ a perfect man without sin.

Secondly, The Lamb was taken out of the flock, and set apart from them to be killed; so was Christ set apart by the determinate counsel of God to die for all the Elect.

Thirdly, The Lamb was killed towards the Evening sacrifice, so was Christ.

Fourthly, The Lamb was eaten with bitter herbs, to prefigure the afflictions and persecutions that the true professors of Christ are subject unto.

Fifthly, The Lamb was eaten with unleavened bread, to signify that the true professors of Christ ought to take heed of hypocrisie, doctrine, maliciousnesse and wickednesse.

Gent. How did they eat the Lamb standing or sitting?

Minist. When they were in Egypt they did eat it standing, in haste, with their loynes girt, their shooes on their feet, and their staves in their hands, ready to go when God should call them: Afterwards, when they were come to their promised rest, in the Land of Canaan, which was a type of everlasting rest in the Kingdome of Heaven, they did not eat it standing, with their staves in their hands as travellers, but sitting at a Table, to shew their faith and hope of everlasting rest in heaven. So we (to shew our faith and hope of eternall rest through Jesus Christ) ought to eat it sitting at a Table, after the example of our Saviour Christ, and his Disciples, and of the *Christians* in the Primitive Church, who in their generall Councils did make *Canons* against kneeling. It is grosse hypocrisie in us, to make shew, as though we were more godly and zealous, and know more then the *Apostles* or *Christians* in the Primitive Church, yea, as though we were wiser, and did see and know more, what is fit, then Christ did, when he gave it the *Apostles* sitting.

Gent. Who was the first that brought in kneeling.

Minist. Pope *Honorius*, about the yeer of our Lord, 1220. after that the error of *Transubstantiation* was hatcht at the Council of *Lateran*.

Gent. Many do say, that the Buriall of the dead, according to the order prescribed in the Service-book, is a Popish kinde of buriall; wherein, I pray you, is it a Popish kinde of buriall?

Minist. In that the Minister is enjoyned to say, or else he and the Clerk, to sing (after the Popish manner) as they go from the Church
style,

style to the grave, certain verses out of *Job. 11. 1 Tim. 6. Job 19.*

Secondly, while the corpse is made ready to be laid in the grave, they must (after the *Popish* manner sing or say) the two first verses of the 14th Chapter of *Job*.

Thirdly, while the earth is cast upon the corpse, they must (after the *Popish* manner) sing or say the 13. verse of the 14. Chap. of the *Revelation*.

Also while the corps is made ready, the Minister must say: *For as much as it hath pleased Almighty God to take unto himself the soul of our deare brother, we therefore commit his body to the earth, in sure and certain hope of resurrection to eternall life.*

Gent. These words are good and necessary to be said when a man is buried.

Min. To say them when a notorious evill liver, that in his death did make no shew of true faith and repentance, is a misapplying, and an horrible prophaning of the precious promise of *Resurrection* to eternall life, and a contradicting of the words of our Saviour Christ, where he saith, that all that are in the graves shall come forth; they that have done good, unto the resurrection of life, and they that have done evill, unto the resurrection of damnation, *Joh. 5. 28, 29.*

Gent. How ought a Christian to be buried?

Minist. As CHRIST was buried.

Gent. How was CHRIST buried?

Min. Christ, after he was taken down from the Crosse, and wrapped in a clean linen cloth, was carried by his friends to his grave, and laid in without any Ceremony or Service read over him: so a Christian (after he is taken down from his death-bed, and laid forth and wrapped in a clean linen cloth) ought to be carried to the grave, and laid in without any *Popish* Ceremony, or Service read.

Gent. I have heard of fearfull judgements that God hath shewed upon Churches; I pray you shew me what those judgements were.

Min. The most remarkable and fearfull Judgement was shewed on the parish Church of *Wibcombe* in *Devonshire*, being a very fair Church, newly trimm'd, having a very fair Tower, with great and small pinacles, one of the famousst Towers in the West part of *Englnd.*

On *Octob. 21. 1638.* in Service-time, was heard a fearfull thunder, much like the noise or report of great Cannons, and a most strange and fearfull darkness, and a strong loathsome smell of *Brimstone*, and a fearful blast that struck in at the North side of the Tower, and tearing through a strong stone wall, came into the Church, through the highest window, and took with it a great part thereof, and with a mighty power struck against the

North-side wall of the *Church*, and did batter and shake it very much, and went towards the *Pulpit*, and in the way, took with it the *Lime* and *Sand* from the wall, and grated the wall, and defaced it, being newly whited; and coloured the *Pulpit* black, and left it moist, as if it had been newly wiped over with *Juck*. There was also a most fearfull Lightning, which did affright the people, and scalded them so, as the most part of them fell down, some on their knees, some on their faces, and some one upon another, crying. The Ministers wife had her *Ruffe* and *linen* next her body burnt off, and her body grievously scorched. One *Mistresse Disford* sitting in the seat with her, had her *Gown*, two *Wascostes*, and her *linen* next her body burnt, and her body grievously scorched. Another woman running out of the *Church*, had her cloaths set on fire, her body scorched, and her flesh torn on her back in grievous manner. One *Master Hill*, a Gentleman, had his head smit against the wall, and died the next day. *Sir Richard Reynolds* Warrener had his head cloven, his skull rent in three pieces, whereof two fell into the next seat where he sat; his brains fell intire and whole into the next seat behind him, his blood dasht against the wall; some of the skin of his head, flesh and hair, to the quantity of an handfull, was carried into the *Chancell*, and stuck fast upon one of the posts, between the *Church* and the *Chancell*; his body was left in the seat, as though he had been alive, sitting asleep, and leaning upon his elbow, resting on the desk before him, with the forepart of his head and face whole. A man that sat next unto him, in the same seat, was scalded, and burnt all over, on that side next to the Warrener. In the second seat behind the Warrener, a man was in a most grievous manner burnt, and scalded all over his body, so as he was all over like raw flesh, and lived in great misery about a week. A *Dog* near the *Chancel* door, was whirled up three times, and fell down dead. Some seats in the body of the *Church* torn up, and were turned upside down, and they that sat in them had no harm, notwithstanding that they were thrown out of them into other seats, four or five seats higher. About the number of eight boys sitting about the rails of the *Communion Table*, were taken up, and thrown on heaps within the rails, and had no hurt. A man sitting on the *Church-beer*, at the lower end of the *Church*, had the *Beer* torn in pieces under him, and himself thrown into a seat by the wall, and had no hurt. A beam broke in the middle, and fell between the *Minister* and the *Clerk*, and hurt neither. The *Church* was very much defaced and torn, and a great stone neer the foundation was torn out and removed. Stones were thrown out of the *Tower*, as thick as if there had been an hundred men throwing

throwin them; some of such weight and bignesse, as no man was able to lift. One of the pinacles of the Tower was thrown down into the Church. A very great stone was thrown from the Tower, over the East end of the Church, and over the Church-yard, and over an hedge into a Close. Another great stone was thrown an hundred yards from the Church, which sunk into the earth so far, as it could not be seen. A Bowling-Alley neer the Church-yard, was turned up into pits and holes. A Vine-Tavern neer the Church, had the side next the Church, torn up, and the covering carried off; and one of the Rafter broken in the house. A little before night, some were sent into the Church, to fetch out the dead bodies, who found a couple of little children, walking cheerfully, hand in hand, and seemed by their countenances, that they had been nothing affrighted with the fearfull sights that they saw, nor with the lamentable crying of the people, nor to have cryed because their mothers were gone.

On *VV*hisunday last, 1640. in the Parish of *Anthony* in *Cornwall*, when people were kneeling at the Communion, great claps of thunder were heard, as though divers Cannons had been shot off at once, and extraordinary, and most fearfull flashes of Lightnings, and a terrible and unspeakable strange sound, to the great amazement of the people; and when the Minister was turning towards the Communion Table, to give the Cup, after he had given the Bread, he saw (to his thinking) a flaming fire about his body, and withall, heard a terrible and unspeakable sound, and had no hurt, save that the outside of one of his legs was scalded: presently after, divers balls of fire came into the Church, and struck one *Ferdinando Reepe* on the sole of his left foot, with such a violence, as he thought his foot had been split in pieces, and was for a while deprived of his senses: One *John Hodge* was stricken in the knees and thighs, and lower parts of his body, so as he thought every part of his body to be unjoynted: One *Dorothy Tubbe* was stricken so, as she thought her legs and knees were struck off from her body: One *Anthony Peeke* was fearfully struck in all the lower parts of his body, so as it seemed as dead; and felt the water in his bladder, as it were boyling hot, and thought that he had been shot thorow, and was lift up from kneeling, and set upon the form by which hee kneeled: One *Susm Collins* was struck in the lower parts of her body, so as it seemed to her, to be struck off from the upper part, and was scalded on the wrist of the right hand: A great fire, far redder then any Lightning, came into the Church, and struck one *Nicholas Shelton* on both sides of his head, as though he had been struck with

two flat stones, and did shake his body, as though it would shake it in pieces, whereby he lost his sight and his senses: One *Roger Nile* was struck on the back-bone, on the right side, and on the ankle on the inside of his left leg, so as for a while, he was not able to stand; after the fire, there was heard in the *Church*, as it were, the hissing of a great shot; and after that a noise, as though divers Cannons had been shot off at once; to make one single and terrible report; the noise did not descend from above, but was heard, and seemed to begin close at the Northside of the *Communion Table*: After this fire and noise, then followed a loathsome smell of *Gurpowder* and *Brimstone*, and a great smoak. The *Church* had no harm, save that seven or eight holes and rents were made in the wall of the Steeple, some on the inside, and some on the outside; impressions on the stones in divers places, as if they were made by force of shot, discharged out of a great Ordnance, so as in divers places, light might be seen through the walls. In this storm was no body kill'd, save one Dog in the Belfree, and another at the feet of one kneeling to receive the *Cup*; As soon as this fearfull storm was over, they that were weak, not able to stand, were (through the mercy of God) restored to their strength; and they that were frantick, to their senses; and he that was blind, was restored to his sight; and came all to the *Lords Table*, and received the *VVine*, and went all in the afternoon to give God thanks.

F I N I S.
